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FIRST GRADERS, Negro and white, get to know each other before school opens in Chapel Hill, N. C. The occasion was the annual "back-to-school" picnic sponsored by the Chapel Hill Fellowship for School Integration, an active interracial group which has been working since 1954 to speed integration in its community. This year's picnic was especially important, as Chapel Hill moved from token integration into a geographic assignment of its first graders and 32 Negroes entered formerly white schools.

Eve of Nonviolent Revolution?

BY JAMES M. LAWSON, JR.

(The Rev. James Lawson, of Nashville, Tenn., is one of the leading theoreticians, as well as an actionist, in the Southern nonviolent movement. He made the keynote address at the recent annual conference of the Southern Christian Conference; the Patriot considers that address a major contribution and challenge to the integration movement and reprints excerpts from it here. Full text may be obtained by writing SCLC, 208 Auburn Ave., N.E., Atlanta 3, Ga.)

It has become a cliche to say that we live in an epoch of revolution; it is far less acknowledged, however, that the U.S. needs that revolution and is involved in revolution. . . .

. . . The emerging nonviolent movement is a revolutionary enterprise moving towards real revolution and total revolution. Allow me to analyze these terms. There are two types of revolution, violent and nonviolent revolution. . . .

Violent revolution is always counterfeit . . . It is always a short cut to complex problems. It is one thing to snatch control from an evil regime; it is quite another thing to replace that evil with a regime of justice and mercy.

You can easily destroy with violence, but you cannot do the replacing with violence . . . The major issues for which we fought World War II are still unsettled — the German question, racism, the right of democratic elements to expand the world over.

Nonviolent revolution is always a real, serious revolution. It seeks to transform human life in both private and public forms . . . involves the whole man in his whole existence . . . maintains balance between tearing down and building up, destroying and planting.

Real revolution of necessity seeks to break up, overthrow. We must sweep the tyranny of centuries away, even institutions away; for us that means the 'Southern way of life', when that means segregation, slavery, serfdom, paternalism, must be broken down. An industrialization which preserves cheap labor and racial discrimination must also go. . . .

Mr. Lawson

But serious revolution also builds up and plants. Love, forgiveness, human dignity, a sense of freedom, the courage to be, must enter the scene. We must build new relationships, new structures of commerce and social intercourse. . . .

Serious revolution is total and maintains a question mark over every aspect of society; no institution is taken for granted.

It is interesting to notice that while we recognize segregation as harmful to the whole nation and the South, we rarely blame this on the system and the structure of our institutions. Most of us work simply for concessions from the system, not for transforming the system.

But if after over 300 years, segregation (slavery) is still a basic pattern rather than a peripheral custom, should we not question the 'American way of

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The Southern PATRIOT

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New Spirit Moves in Mississippi

(By Staff Correspondent)

JACKSON, Miss. — The headlines haven't told the story, but history has been made here in recent months.

Here in the capital of Mississippi, in the nation's stronghold of segregation, meetings protesting segregation have been drawing crowds of 2,000 and 3.000 people.

The younger generation of Negroes has organized itself into the Jackson Nonviolent Movement; they've sat in at lunch counters, attempted Freedom Rides and picketed the segregated state fair. Already over 50 have been in jail, and the end is not nearly in sight.

It is all happening—in the state where many believed it couldn't happen—because of two things: oppressed people here, like oppressed people everywhere, are tired of oppression; and a group of dedicated young people, representatives of the Nashville student movement and the Southwide Student Nonviolent Coordinating Committee, have come in here to work and have brought the people a vision and a hope.

One of this group, James Bevel of Nashville, told their story in an interview.

Bevel is a recent graduate of American Baptist Theological Seminary in Nashville and was one of the leaders of the student integration movement there. He is a native of Itta Bena, Miss., 90 miles north of Jackson, and he has a dream of the day when Mississippi will be a good place for all people to live.

Bevel is educated to be a minister, but he won't be taking a church right away. Instead he is preaching the gospel of nonviolence and equality in Mississippi. But he does not consider this any interruption in his ministerial calling.

"This is a part of my ministry," he explains. "Part of our problem is theological; for too long we have left the social implications out of Christianity."

Bevel was one of the original Nashville students who picked up the Freedom Rides after the mob action in Alabama last May, and he was with the first group arrested in Jackson. He stayed in jail 23 days. When he was released he went back to Nashville for just one day, and then he returned to Jackson.

Mr. Lafayette

Mr. Bevel

They Brought a Vision

"At that time," he recalls, "Governor Ross Barnett of Mississippi was making much of the fact that no one from Mississippi had gone on a Freedom Ride. Some of us were determined that people in Mississippi be in on the victory that we knew was coming."

With four other young students, Bevel spent the rest of the summer in Jackson. The others were Bernard Lafayette, also an American Baptist Seminary student, Diane Nash and Marion Barry, Nashville student leaders, and Charles Sherrod, student leader from Virginia.

The new spirit of Jackson, which is described here, is now spreading over Mississippi. A movement similar to the one in Jackson has also sprung up in McComb, Miss. See story on page 3.

By that time, a woman's group in Jackson which called itself Women Power, Unlimited, was organized to give aid and assistance to the Freedom Riders—getting necessities to the women prisoners, feeding, lodging and clothing released prisoners before they left Jackson. They were also working on a voter registration campaign.

Bevel and the other students worked with them, and they began contacting Jackson students. Soon the Jackson Nonviolent Movement was organized, and Ross Barnett's statement that no Mississippian had gone on a Freedom Ride was contradicted. The students sat in at a drug store and bus and train stations; 41 were arrested. They sat in at the State office building snack bar—and were served!

They had opened an office, and Bevel and his co-workers were conducting well-attended work-

(Continued on Page 2.)

Next Issue

A conference on "Freedom and the First Amendment." sponsored by SCEF in Chapel Hill, N. C., at the end of October will be covered fully in the next issue of The Patriot. The conference took place after this issue went to press.

Review of the Month

The Interstate Commerce Commission ruling against discrimination on buses or in bus terminals went into effect, and segregation signs came down all across the South; new signs banning segregation went up. CORE testing teams, criss-crossing the South, reported widespread compliance, but there was defiance in Mississippi, Alabama, parts of Louisiana and Georgia. The U. S. Justice Department moved in swiftly with suits to compel compliance.

In Birmingham, a Federal judge outlawed segregation in public parks. It was a victory for the Alabama Christian Movement for Human Rights, which had filed the suit. In another Federal court action, the Tallahassee, Fla., air terminal was ordered to desegregate facilities.

Atlanta peacefully integrated its lunch counters; that most Southern of Southern cities, Memphis, Tenn., began token school desegregation, with 13 Negroes enrolling late in four previously white schools. The NAACP argued before the U. S. Supreme Court the case of Louisiana students arrested for disturbing the peace in 1960 sit-ins; this is considered one of the key test cases on sit-in arrests.

CORE launched another Freedom Ride campaign to integrate restaurants along much-traveled U.S. Route 40 in Maryland.

And in Monroe, N. C., trials were postponed until February for persons arrested on kidnapping charges during the late-August disorders there.

Tragic Day for South

Highlander School Is Closed

(By Staff Correspondent)

MONTEAGLE, Tenn. — On an October day, 1961, Highlander Folk School came to an end.

The U. S. Supreme Court refused to review a Tennessee Supreme Court edict ordering the school closed and its mountain property confiscated.

The state court order had not touched the segregation issue which was at the heart of the case; rather its ruling was based on charges, denied by school officials, that the school sold beer without a license and was operated for the personal benefit of its director, Myles Horton. The Supreme Court decided no federal question was involved.

The effect of this is unbelievable to many people. It means the state will take over, without making any compensation whatsoever, the 240-acre school with all its buildings and furnishings—the fruit of years of struggle and work by Highlander staff and friends. Estimated value of the property is $136,000.

It was a tragic day for the South—where Highlander has stood for 29 years like a beacon light of creative thought and democratic practice.

But while an institution can be killed, an idea cannot be. Even before the final closing, Director Myles Horton along with four other Tennessee citizens had announced the incorporation of a new Highlander Research and Education Center, with headquarters at 1625 Riverside Drive in Knoxville, Tenn.

There, although handicapped by lack of adequate buildings, the Highlander staff plans to carry on its program.

"They can confiscate our property," Horton noted, "but they can't confiscate our ideas or liquidate our program."

Highlander Folk School began in November, 1932, at the depths of the Great Depression. It was founded by Myles Horton, Don West, the Georgia poet, and Dr. John Thompson, Southern church leader who later became dean of the chapel at the University of Chicago. Another early associate who, Horton says, had much to do with shap-

(Continued on Page 3.)

A Highlander Workshop

Thousands Were Touched

The Southern Patriot

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VOL. 19, No. 9 — November, 1961

News in Brief

In Austin, Tex., University of Texas regents received what is believed to be the largest petition in the history of the university. It asks integration of athletics. The petition bore signature of more than 6,000 persons, including one-third of the university student body.

* * *

In Elkton, Md., three believers in nonviolent resistance were held 17 days in jail and a mental institution after arrest for seeking service at a segregated restaurant on famous U. S. Route 40.

They were Wallace and Juanita Nelson, Philadelphia, and Rose (Sis) Robinson of Chicago. They refused to cooperate in court proceedings by standing, pleading, or accepting counsel. In jail they fasted for their entire stay. Finally brought to trial. they were given suspended fines of $50 each.

* * *

In Louisville, Ky., the CORE group has launched a drive for jobs at the Southern Bell Telephone Company. After several days of picketing, demonstrations were suspended temporarily when the company promised to hire Negroes as openings arise. Meantime, Louisville CORE began sit-ins and picketing at the Brown Hotel, one of the city's leading hotels which still discriminates.

* * *

In Atlanta, Ga., the Southern Regional Council, in a report reviewing sit-ins since February, 1960, said 70,000 had participated and 3,600 had gone to jail.

* * *

In Dallas, Tex. * * * students at Southern Methodist University voted 804 to 606 in favor of integrating the university's undergraduate school.

The Crusader

MONROE, N. C.—The Crusader, civil rights paper published here, is continuing despite Robert Williams' departure from Monroe and segregationist attacks. However, to add to their other troubles, the Crusader staff recently lost their entire mailing list in a fire. The Patriot is happy to pass on to its readers who may also have been Crusader subscribers the staff's request that they immediately send their name and address to The Crusader, P.O. Box 478, Monroe. N. C.

Book Notes

Basic Civil Rights Documents

"1961 Report to the President and Congress," by the U. S. Commission on Civil Rights, in five volumes, Available from the Superintendent of Documents, Government Printing Office, Washington 25, D. C. (Price to be announced.)

Not everyone interested in human relations will want to take the time to read these fact-packed documents, but for the serious student of our society, they are must reading.

They represent an exhaustive and authoritative study of discrimination in the United States—with important and practical recommendations as to what can be done about it.

The U. S. Commission on Civil Rights has divided its report into five volumes, each of which covers one main area. Four volumes are already out—the first on voting rights, the second on education, the third on employment, and the fourth on housing. A fifth volume, on the administration of justice. is due for release in mid-November. The voting study has 380 pages; the others over 200 pages each.

In the voting report, the Commission documents the denial of voting rights in the Deep South and recommends specific strengthening of voting rights laws to eliminate it. One important recommendation calls for the elimination of all requirements for voter registration except age, residence and absence of criminal conviction.

The education report details what has been done already toward school desegregation and deplores its slow pace. It recommends, among other things, that Congress require all school boards to file desegregation plans right away.

The employment report finds that Negro workers are still disproportionately concentrated in unskilled and semi-skilled jobs and recommends remedies that deal with discrimination in training opportunities as well as job discrimination.

The housing report finds that no Federal agency "has attempted to exert more than a semblance of its authority to secure equal access to the housing benefits it administers." It calls for an executive order to change this situation and gets to the heart of the matter by asking the President or Congress take steps to require non-discrimination by all financial institutions engaged in the mortgage loan business, that are supervised by a Federal agency.

This latter point is key—since it is lending institutions as well as builders which perpetuate housing segregation.

The five-volume report will be available to the public as soon as the final volume is published. It will probably be necessary to purchase it as a five-volume set, but as with all documents from the Government Printing Office, the price (still to be set) will not be prohibitive.

Another valuable document from the Commission on Civil Rights is called "50 States Report." It includes the reports of the advisory committees to the Commission in each state. It is available from the Government Printing Office now for $2.50.

Play on Southern Theme

MOON OF MY DELIGHT, A Play by MURRELL EDMUNDS, (Thomas Yoseloff, New York, $6.)

The Romeo and Juliet theme is employed here to dramatize racial conflict in a Southern town. But more important than the mechanics of plot are the *voices* that are heard, expressing varying attitudes.

This reviewer claims no expertness in the field of drama, but it does seem that Mr. Edmunds' play merits staging. He has scrupulously endeavored to express ideas in idiom appropriate to the barroom that is the main setting. Scenery requirements would be small, because the real *action* lies in the clash of ranting and reason.

Some might feel that Mr. Edmunds has used too dastardly colors in portraying his White Citizens Council types. It would be good to be able to agree with this criticism, but the riots within the last year in Alabama don't offer much reassurance.

—ALFRED MAUND

New Stand-Ins

In Knoxville, Tenn., Knoxville College students are conducting "revolving stand-ins" at segregated theaters. On the first demonstration, 52 of them, including one white student, were arrested, but the demonstrations have continued. (The report that one "white student" was involved brought a protest from the students that no participants admitted to belonging to any race but "human.")

Like Father, Like Son

TAMPA, Fla. — Almost without notice, a Negro boy began attending school with white children here this fall. His enrollment marked the first public-school integration in the Tampa area.

The youngster is 8-year-old Benjamin Lowry, son of the Rev. A. Leon Lowry, president of the Florida State Conference of NAACP Branches. Benjamin was enrolled at the Bayside School for the Handicapped. He has aphasia, a nerve defect that affects his hearing.

The Lowry family has been under attack by segregationists for years because of Mr. Lowry's leadership for civil rights. Last year bullets were fired into their home, and Mr. Lowry has been harassed by the Florida version of the House Un-American Activities Committee.

A White Virginian Speaks

All-Inclusive Schools Key to Democracy

(BY SAMUEL NEWMAN, M.D.)

(Dr. Newman, an SCEF board member, is a Danville, Va., pediatrician. An ardent letter-writer, a man never afraid to speak although he may stand alone, he has long worked for racial justice. The following comments were part of his opening statement in a public debate in Danville on "Shall Segregated Schools Be Continued?" Dr. Newman, of course, took the negative.)

Democracy is rooted in the idea that the nation grows and functions best by sharing its differences and that all possible means must be used to insure the maximum exchange of differing opinions without rancor, with faith in the sincerity of opponents, and security from any pressure other than the sense of civic duty . . .

The repository of our faith and spiritual resources is our common Judeo-Christian heritage or tradition . . .

Christianity in the area of human relations articulates the noblest expression of Universalism. Christianity affirms that all men are related to God and that every man or woman stands in a direct and unique relation to God and is able to make an individual contribution to the world's life.

Any system that denies significance and dignity to the individual stands under condemnation. .

Anglo-Saxon in culture, the potentialities of America, its future and destiny, flow from many ethnic groups. From the constrained old world came builders of all nations.

In the mines, in the seas, in the ditches, in the fields, in the factories, in the mills, the millions of Italians, Jews, Irish, Poles, Czechs, Portuguese, Spanish, Syrians, Armenians. Germans. Scandinavians helped with their sweat, blood and faith, to lay the concrete foundations of American democracy.

Dr. Samuel Newman

Here, between the Atlantic and the Pacific, under the Stars and Stripes, are gathered men and women who differ from one another in many ways. Yet, here they meet on common ground, enjoying the blessings, holding fast to the faith of a common destiny.

American democracy today is the result of American unity yesterday. And American democracy tomorrow must be based upon American unity today. The basic substratum of national unity, the forge where a common national culture and character are shaped . . . is an all-embracing, efficient school system . . .

New Spirit Stirs . .

(Continued from Page 1.)

shops in the philosophy and practice of nonviolence.

"Our main job," Bevel says, "was and is to give the Negroes of Jackson self-reliance and self-respect and hope. They have been dependent on white people so long that they have been robbed of their creativity. We are showing them that there are sources outside Mississippi which are ready to help. We are trying to show them the changes that will be coming to Mississippi as it industrializes—it can be a different place."

Jackson today is a city of 165,000 people of whom 40 per cent are Negroes. Most Negroes work in saw mills or service occupations or domestic service (for $12 to $15 a week). But industries are coming in, Bevel says, and it is expected that in the next 50 years this will be a metropolitan area of from 600,000 to 700,000 people.

There is real reason for fear among Jackson Negroes.

"They have experienced police brutality and economic reprisal," Bevel notes. "And they remember those days when Negroes were often just missing in the river—and that was not 20 years ago."

And there has been despair.

"They have been sold out too often by leaders who had said they would do something," Bevel says. "Everywhere you find the feeling that if this new movement is radical enough to do the job, they will support it."

Mississippi's spy system doesn't help. The State Sovereignty Commission has a network of spies reporting all civil rights activity. But the students' answer to this is that they are using the Ghandian approach of keeping no

(Continued on Page 3.)

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Lawson Asks Nonviolent Army

(Continued from Page 1.)

life' which allows segregation so much structural support?

Does not our political system encourage segregation? Is is not just the lack of Negro voting, but the failure of systems to provide real choices for voters? . . .

The economy of the South encourages segregation — with cheap labor, keeping certain groups of Negroes and whites pawns of the financial interests, using race hate to stop unions. . . .

Our educational system breeds second class attitudes and superiority attitudes. Should not then the educational patterns be questioned in their own right. . . .?

Total revolution not only seeks to tear down specific evils but senses that structures which allow and endorse evil must also be changed. . . .

What does this mean to those of us engaged in revolution in the South?

We must recognize that we are merely in the prelude to revolution, the beginning, not the end, not even the middle. . . . I do not wish to minimize the gains we have made thus far. . . . But it would be well to recognize that we have been receiving concessions, not real changes. The sit-ins won concessions, not structural changes; the Freedom Rides won great concessions, but not real change.

There will be no revolution until we see Negro faces in all positions that help to mold public opinion, help to shape policy for America. . . .

. . . One federal judge in Mississippi will do more to bring revolution than sending 600 marshals to Alabama. We must never allow the President to substitute marshals for putting people into positions where they can affect public policy. . . .

Remember that the way to get this revolution off the ground is to forge the moral, spiritual and political pressure which the President, the nation and the world cannot ignore. . . .

How can we do this? I propose a very concrete way. The only way is through a nonviolent army. Let SCLC, in concert with other groups committed to nonviolence begin to plan, recruit, organize and discipline a nonviolent corps. . . . Let us call for from 2000 to 7 or 8 thousand nonviolent volunteers.

Let us work out with them a private discipline, reconciliation in personal life. Let us establish work camps for training, study, reading, meditation and constructive work in voting, repairing neighborhood slums, community centers.

Let us prepare these people for mass nonviolent action in the Deep South. Let us recruit people who will be willing to go at a given moment and stay in jail indefinitely; the Freedom Rides were a start at this, but they involved too many people for a court test and too few for a jail-in.

Imagine, if you can, what would happen if in the next 12 months we had such an army ready. The whole nation would know that we meant serious business. The Deep South would begin to realize that . . . the moment of truth is not far off.

A campaign with such an army would cause world-wide crisis, on a scale unknown in the western world except for actual war; not even a Berlin crisis could be used as an excuse for America to escape its cancer at home. . . .

We would lay this issue on the soul of the nation and perhaps cause the nation . . . to adjust to the world by beginning a revolutionary change at home. . . . The womb of revolution is the nonviolent movement. . . .

SCLC Actions

Resolutions at the SCLC annual conference called for extension of Federal fair employment policies to the diplomatic service and decision-making positions; urged serious consideration of the Rev. James Lawson's call for a nonviolent army; reaffirmed support of the student integration movement; asked progress beyond token integration; and called for abolition of the House Un-American Activities Committee. The delegates also voted full support to the appeal for Presidential clemency for SCEF Field Secretary Carl Braden, now jailed for challenging the Un-American Activities Committee.

—Gunter Studio Photo

AT WORKSHOP SESSION at Southern Christian Leadership annual conference, CORE Director Jim Farmer, Matthew McCollom, of South Carolina, and James Lawson lead discussion, as Dr. Sam Williams, Atlanta, makes point from floor. Dr. Martin Luther King, Jr., SCLC president, is in background. The conference, held in Nashville, brought together over 200 leaders from across South, made plans for intensified programs of voter registration and direct action in Deep South.

School Closes, but Spirit Lives

(Continued from Page 1.)

ing its program was James A. Dombrowski, now executive director of SCEF.

The idea of the school was developed by Horton from his work with the Cumberland Presbyterian Church in the Tennessee mountains. He felt the need of an adult educational center on democracy and brotherhood—where average citizens could pool their knowledge, learn from history, sociology and practice, and seek solutions to their social problems.

Horton often described the institution as a "school for problems."

"Whatever the problems facing the South at different moments—we have tried to address ourselves to them," he explains.

In the initial days of the school, the problem was starvation and depression. People came to Highlander to find ways to cope with unemployment, to learn about cooperatives and other solutions.

Later in the 1930's as the CIO began to organize, the great problems in the South related to organized labor. Highlander's first connection with the labor movement was when a group of striking miners in Wilder, Tenn., asked it for help. After that, the school became a center for labor schools, developing an educational program that was later taken over by many of the unions themselves.

In this period, Highlander did not address itself directly to the integration question, but its workshops were always integrated. One of the greatest tributes to Highlander was spoken recently by a Southern woman connected with it during its labor period and now living in California. She said:

"It's the one place I ever saw white Southerners completely change their attitudes toward Negroes — I saw it happen there again and again—and it happened overnight."

In the early 50's, when integration became the great problem of the South, Highlander turned its attention to this. It developed its citizenship training school program to increase the Negro vote. It held workshops to help people break the segregation barriers in their communities.

There would be no way to calculate the number of Southerners who have been influenced by Highlander. Horton estimates that an average of 2,000 persons a year have been touched directly — people who came there. This does not include the thousands more who were influenced by these when they went back home.

The school has been like a thread that has joined together the progressive tradition of that "other South" as it moves from one period of history to the next. This is perhaps symbolized by Highlander's music.

Mrs. Zilphia Horton, late wife of Myles Horton, was an accomplished folk singer. In the 1930's she went to North Carolina to sing for striking tobacco workers. With them, she adapted an old Negro spiritual into a new labor song. It was called "We Shall Overcome."

Mrs. Horton brought the song back to Highlander, and there it was sung by succeeding generations who came to the school. When the Negro students of the South began to come to Highlander after the sit-ins started, they picked up the song and added new verses. Today it is the theme song of the Southern student movement.

Thus from the Negro church, to the labor movement, and back to the integration movement of the 1960's, this song has found its way. As it nurtured the music of brotherhood and democracy, so Highlander has nurtured the spirit of brotherhood in the South and passed it on from one generation to the next.

At the new Knoxville center, this tradition will live on.

. . . . As Students Organize in Mississippi

(Continued from Page 2.)

secrets—they tell the officials in advance what they are going to do.

This of course raises the problem of economic reprisals—people being fired from the jobs. The obvious answer to that one is to forge such a united Negro community that they just can't fire everyone. And that is what the students are trying to do.

Bevel feels that the movement they are building offers much more than an answer to the problem of the Negroes. In the first place, it offers a solution for the white people of Mississippi too.

"Something has to happen in Jackson," Bevel says. "If the nonviolent movement for change does not take on fast enough, there will be some violence. A Muslim movement is growing there, although slowly right now."

Bevel and his co-workers are making a conscious effort to reach moderate white people in the Jackson community and show them that here is a way "we can all work together."

Furthermore, Bevel sees their movement as reaching far beyond Mississippi in its implications.

"I believe that Christianity with its teaching of love and nonviolence provides the answer to all tyranny," he explains. "Through it people can identify with all other people; it makes the whole world the 'in-group.' I don't want to see this become just another civil rights movement for Negroes.. I think our student movement in the South can become a spark to unify students all over the world against tyranny of all forms.

"If nonviolent action will work in Mississippi, it will work anywhere. If it can eradicate segregation, it can eradicate any evil. I can see the possibility of a worldwide nonviolent student movement. I can see the possibility of a nonviolent movement uniting the students of India and Russia and China and America. I can even see a nonviolent movement on the battlefield. . . ."

When you listen to this man talk, it seems the height of impossibility that a person who speaks with this vision has been arrested in Mississippi for "contributing to the delinquency of minors."

But that is what has happened to Bevel and Bernard Lafayette and warrants are out for the three other students who spent the summer there.

"The state says we are contributing to the delinquency of kids; we think we are teaching them to be citizens," Bevel says.

Bevel is under a two-year sentence, which is on appeal; Lafayette has an 18-month sentence.

But that's not going to keep them out of Mississippi. This has been the great weapon of the segregationists, Bevel says—to run people out.

"I told the police in Jackson," he says, "I may stay in jail here; I may die here, but I won't leave."

Terror Tactics Fail to Halt Vote Drive

(By Staff Correspondent)

McCOMB, Miss. — This rural community 80 miles south of Jackson in Pike County, is another center of activity in the new movement that is spreading through Mississippi.

The Student Nonviolent Coordinating Committee set up a voter registration project here in late summer. Since that time, Bob Moses, SNCC representative who initiated the project, has been arrested twice and severely beaten once. Four other SNCC staff members have been arrested on assorted charges, and two others physically attacked. And Herbert Lee, 52-year-old student in a voter registration class, was shot and killed by a state legislator from nearby Amit County. A coroner's jury called it "justifiable homicide."

Despite this terror, the registration campaign continues with several persons going to register each day in Pike County; about 50 per cent of them succeed.

Meantime, local McComb high school students initiated a sit-in campaign in the Greyhound bus station. When the high school refused to readmit a leader of this, Brenda Travis, 109 students marched in protest and were later expelled. But they may be getting a better education than they would have otherwise: three SNCC representatives are teaching them English literature, mathematics, biology and history—including history of the Negro struggle.

SNCC is also currently preparing to set up voter registration projects in South Carolina, Georgia, Alabama and the Mississippi Delta.

STATEMENT OF OWNERSHIP

Statement Required by the Act of August 24, 1912, as Amended by the Acts of March 3, 1933, July 2, 1946 and June 11, 1960 (74 Stat. 208) showing the ownership, management, and circulation of The Southern Patriot, published monthly except July and August, at Nashville, Tenn., for 1960-61.

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3. The known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: (If there are none, so state.) None.

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5. The average number of copies of each issue of this publication sold or distributed through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was 6,500.

SOUTHERN CONFERENCE EDUCATIONAL FUND, Inc.
by James A. Dombrowski

Sworn and subscribed before me this 22nd day of Sept., 1961.

IRVING NOVICH, N. P.
(My commission expires at death.)